

A  
CATECHISME

Shorter then the short Cate-  
chisme compiled principally by  
M<sup>r</sup> Ball, out of which this (for the  
most part) was taken.

OR THE  
EPITOME and CONTRACTION  
of M<sup>r</sup> Ball's short Catechisme.

ALSO  
A Spirituall Song  
for the Lords Supper or Com-  
munion, put into an ordinary  
tune, that it may be sung by com-  
mon people, for their spirituall  
quickning and edification in  
that Ordinance.

Together with two other Hymns  
or Psalms, the first concerning *Sub-  
mission*, the second the *Lords Prayer*.

By S. L. M. A. and F. C. C. Camb.

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at the Bible in Wood-street. 1649.





A

C A T E C H I S M E,  
Shorter then the short Cate-  
chism composed principally by  
M<sup>r</sup> Ball, out of which this for the  
most part was taken.

Intended chiefly for the use of weaker  
memories, or such as cannot reade,  
being of the Congregation which  
meeteth ordinarily at Swet-  
tenham in Cheshire.

By S. L. M. A. and F. C. C. Camb.

**T**hat which is endeavoured to be  
performed here, is 1. To re-  
duce the unquestionable and  
principall truths of Christia-  
nity into a lesse compasse, that weak memo-  
ries may better retain them. 2. To cut off  
many questions which are more difficult  
and lesse necessary, and therefore not fity to  
be ranckt amongst principles of Religion.  
3. To make every answer an entire propo-  
sition

## The Preface.


fiction in it self, without dependance upon the question to make up the sense of it: the want of this in this Catechism of Mr Ball, experience teacheth, hath hindered young, weak and lesse considerate learners from understanding the answers they have repeated, as also from a certain fitting the right answer to a question propounded 4. To cull out the choicest and most evident texts of Scripture to confirm every part of each answer, which may easily be learned by any; multitude of proofs before confounding, and the strength of many of them not easily appearing to such capacities as such a Catechism is intended for. 5. Yet to retain, for the most part in the questions and answers, the very words of Mr Balls Catechism; because it hath been so much used (not without exceeding apparent profit) both in families and publike Congregations, that other words might be a means to puzzle some in learning this, who have formerly taken pains in that. The God of knowledge and grace give a blessing to this poor yet sincere endeavour, for his glory and his peoples good, of his most unworthy and meanest servant,

S. Langley.



A Short  
CATECHISME,

Section I.

Q.  *What ought to be the chief and continuall care of every one in this life?*

A. Every ones chief and continuall care in this life, should be <sup>a</sup> to glorifie God and <sup>b</sup> save his soul, <sup>a</sup> 1 *Corinth*. 10. 31.  
<sup>b</sup> *Matth*. 16. 26.

Q. *Whence must We take direction to attain hereunto?*

A. We must take direction for the glorifying God and saving our own souls out of the word of God, *Joh*. 20. 31.

Q. *What doth the word of God (called the Scripture) especially teach us?*

A. The Scripture teacheth us the saving knowledge of God through Jesus Christ, *Joh*. 17. 3.

## Section 2.

*Q. What is God?*

*A. God is <sup>a</sup> a Spirit, having his <sup>b</sup> being of himself, <sup>a</sup> Job. 4. 24. <sup>b</sup> Exod. 3. 14.*

*Q. How many Gods be there?*

*A. There is only one God revealed, as <sup>c</sup> Father, <sup>d</sup> Son, and <sup>e</sup> holy Ghost (called three persons) <sup>c</sup> 1 Corinth. 8. 6. <sup>d</sup> Matth. 28. 19. <sup>e</sup> 1 Joh. 5. 7.*

*Q. How may we conceive of God?*

*A. We may conceive of God <sup>f</sup> by his properties and <sup>g</sup> by his works, <sup>f</sup> Exod. 34. 6, 7. <sup>g</sup> Psal. 19. 1.*

## Section 3.

*Q. What are the manifest or visible works of God?*

*A. The visible works of God are Creation and Providence.*

*Q. What is Creation?*

*A. Creation is that whereby God made all things in six daies, Exod. 20. 11.*

*Q. What is Providence?*

*A. Providence is that whereby God doth preserve and govern all things with all their actions, Psal. 36. 6. Matth. 10. 29.*

*Q. What*

*Q. What are the special creatures made, preserved and governed by the Lord?*

*A. The special or principal creatures of God are Angels and Men, Col. 2. 16.*

Section 4.

*Q. What was the estate of man by creation?*

*A. The estate wherein man was first created, was holy and happy, Eccl. 7. 29. Gen. 1. 27, 28, 29.*

*Q. What speciall commandment was given to man upon his creation?*

*A. The speciall commandment which God gave man upon his creation was this, Of the tree of knowledge of good and evil thou shalt not eat, for in the day thou eatest thereof thou shalt die the death, Gen. 2. 17.*

*Q. Did man continue in his good estate?*

*A. Man did not continue in his good estate, but wilfully fell from God through the enticement of the serpent, Gen. 3. 1, 4, 5.*

*Q. What was the sin he did commit?*

*A. Man sinned by eating the forbidden fruit, Gen. 3. 6.*

*Q. What is the state of all men by reason of Adams fall?*

*A. By this sin of Adam, all men (being in his loins) are <sup>a</sup> dead in sinne, <sup>b</sup> bondslaves to Satan, and <sup>c</sup> liable to all misery, <sup>a</sup> Ephes. 2. 1, 2. <sup>b</sup> Rom. 6. 23. <sup>c</sup> Gal. 3. 10. Rom. 5. 12.*

### Section 5.

*Q. By what means may we escape this misery and recover happinesse?*

*A. We may escape this misery and recover happinesse only by Jesus Christ, Act. 4. 12.*

*Q. What is Jesus Christ?*

*A. Jesus Christ is the <sup>d</sup> eternall Son of God, who in <sup>e</sup> time became man, to <sup>f</sup> reconcile God and man, <sup>d</sup> Isa. 9. 6. <sup>e</sup> Gal. 4. 4, 5. <sup>f</sup> 1 Tim. 2. 5.*

*Q. How did Christ reconcile God and man?*

*A. Christ became a Mediator to reconcile God and man, by his <sup>g</sup> fulfilling the law, and by his <sup>h</sup> sufferings (or by his obedience unto death) <sup>g</sup> Matth. 3. 15. <sup>h</sup> Heb. 9. 15. Rom. 5. 10, 18, 19.*



Section 6.

*Q. Did Christ alwaies abide under the power and dominion of death?*

*A.* Christ did not abide under the power of death; but the <sup>a</sup> third day he rose again, ascended into heaven, and <sup>b</sup> now sitteth at the right hand of his Father, <sup>c</sup> making intercession for his people, <sup>a</sup> 1 Cor. 15. 3. 4. <sup>b</sup> Mar. 16. 19. <sup>c</sup> Heb. 7. 25.

*Q. What are the speciall parts of Christs Mediatorship?*

*A.* The speciall parts of Christs Mediatorship are these three, to be a <sup>d</sup> Prophet, <sup>e</sup> Priest, and <sup>f</sup> King, <sup>d</sup> Act. 3. 22. <sup>e</sup> Heb. 2. 17. <sup>f</sup> Psal. 110. 1.

*Q. What benefit doe we receive by the death and resurrection of Christ?*

*A.* By the death and resurrection of Christ, we are <sup>g</sup> redeemed from the guilt, punishment and power of sin, and <sup>h</sup> shall be raised up at the last day, <sup>g</sup> Gal. 3. 13. Col. 1. 14. Tit. 2. 14. <sup>h</sup> 1 Cor. 15. 13.

Section 7.

*Q. How are we made partakers of Christ with all his benefits?*

*A.* 5

*A.* We

*A.* We are made partakers of Christ with all his benefits by faith alone, *Job.* 3.16. *Rom.* 4.3,4,5. *Rom.* 5.1,2.

*Q.* What is faith?

*A.* Faith is a resting upon Christ in his way for salvation, *Job.* 1.12.

*Q.* How is faith ordinarily wrought and increased in us?

*A.* Faith is wrought and increased in the due use of the <sup>a</sup> word, <sup>b</sup> praier and <sup>c</sup> Sacraments, the <sup>d</sup> Spirit of God working it in us thereby, <sup>a</sup> *Rom.* 10.14, 17. <sup>b</sup> *Luk.* 17.5. <sup>c</sup> *Rom.* 4.11. *1 Cor.* 11.25. <sup>d</sup> *Job.* 14.16,17.

*Q.* How doth the word work faith in us?

*A.* The word is a means of working faith, by <sup>c</sup> shewing us our misery, and <sup>f</sup> the true means of our recovery, & encouraging us, being humbled, to receive the promises of the Gospel, <sup>c</sup> *Rom.* 7.7. <sup>f</sup> *Gal.* 4.4,5. <sup>g</sup> *Matth.* 11.28. *Isa.* 61.1, 2,3. *Revel.* 22.17.

### Section 8.

*Q.* To whom must we pray?

*A.* We must pray to God alone, in the Name of Christ, *Job.* 16.23.

*Q.* What

*Q. What rule of direction is there according to which we ought to frame our prayers?*

*A. The <sup>a</sup> generall direction for prayer is the Word of God, the more <sup>b</sup> speciall is the Lords praier, <sup>a</sup> 1 Job. 5.14. <sup>b</sup> Matthe 6.9.*

*Q. Rebearse the Lords praier?*

*A. Our Father, &c. See Matthe. 6. 9, 10, 11, 12, 13.*

*Q. Who can and may pray with hope to speed?*

*A. They only can pray aright, with hope to speed, who depart from iniquity, Psal. 66.18.*

*Section 9.*

*Q. What is a Sacrament?*

*A. A Sacrament (in the use of it) is a seal of the Covenant of grace, Rom. 4.11.*

*Q. How many Sacraments have we?*

*A. In the new Testament we have two Sacraments, Baptisme and the Lords Supper, 1 Job. 5.8.*

*Q. What is Baptisme?*

*A. Baptisme is a Sacrament of our <sup>a</sup>ingrassing into Christ, communion with*

with him, <sup>b</sup> and entrance into the Church, <sup>a</sup> Gal. 3. 27. <sup>b</sup> Matth. 28. 19.

*Q. To what condition is the party baptized bound?*

*A.* The party baptized, by baptism is obliged to <sup>c</sup> believe in Christ, and <sup>d</sup> forsake his sin, Act. 8. 37. <sup>d</sup> Mat. 3. 8.

### Section 10.

*Q. What is the Lords Supper?*

*A.* The Lords Supper is a Sacrament of our continuance and growth in Christ, 1 Cor. 10. 16.

*Q. What doe the bread and wine betoken in this Sacrament?*

*A.* In the Lords Supper, the bread betokens the body of Christ broken for us, and the wine betokens his blood, 1 Cor. 10. 16. 1 Cor. 11. 24, 25.

*Q. For what end and use ought we to receive this Sacrament?*

*A.* We are to receive the Lords Supper for the <sup>a</sup> remembrance of Christs death, wherein we have <sup>b</sup> communion with Christ and <sup>c</sup> the Saints, <sup>a</sup> 1 Cor. 11. 24, 25. <sup>b</sup> 1 Cor. 10. 16. <sup>c</sup> 1 Cor. 5. 7, 8. 1 Cor. 10. 16, 17.

*Q. What is the danger of unworthy receiving?*

*A.* Un-

*A.* Unworthy receivers of the Lords Supper are guilty of the body and bloud of the Lord, and doe eat and drink judgement to themselves, *1 Cor.* 11.27,29.

*Q.* What graces are required for a worthy receiving?

*A.* A worthy receiver must have, and exercise in receiving, these five graces, <sup>d</sup> Knowledge, <sup>e</sup> Desire, <sup>f</sup> Repentance, <sup>g</sup> Faith and <sup>h</sup> Love, <sup>d</sup> *Exod.* 12.26,27. <sup>e</sup> *Matth.* 11.28. *Revel.* 22.17. <sup>f</sup> *1 Cor.* 10.21,22. *Matth.* 3.8,11. <sup>g</sup> *Heb.* 4.2. *1 Cor.* 11.24,25. <sup>h</sup> *1 Cor.* 11.18,22. *Mark* 11.25.

Section II.

*Q.* Can faith being wrought in us be fruitlesse and unprofitable?

*A.* Faith being wrought in us, cannot be fruitlesse, but will work <sup>a</sup> by love, making us <sup>b</sup> obedient to all Gods Commandments, <sup>a</sup> *Gal.* 5.6. <sup>b</sup> *Heb.* 11. *James* 2.17.

*Q.* Rehearse the ten Commandments.

*A.* I am the Lord, &c. See *Exod.* 20. from verse 1. to 18.

Section

## Section 12.

*Q. What shall be the end of all men after this life?*

*A. After this life, in <sup>a</sup> part at death, and <sup>b</sup> fully at the generall resurrection and judgement, the <sup>c</sup> wicked shall goe into everlasting punishment, but the righteous into eternall life, <sup>a</sup> Luke 23. 43. <sup>b</sup> 2 Thess. 1. 7, 8, 9, 10. <sup>c</sup> Matthew 25. 46.*

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*F I N I S.*

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A  
SPIRITVALL SONG

OR AN

AFFECTIONAT HYMNE

for the use of Christians in the

Celebration of the

C O M M U N I O N

OR

Lords Supper.

---

By S. L. M. A. and F. C. C. Camb.

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*And when they had sung an hymne ( viz. Christ with his Disciples at the Lords Supper, after the Pascover ) they went out, Matth. 26. 30. Mark. 14. 26.*

*Let the Word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another, in Psalmes and Hymnes and spirituall songs, singing with grace in your hearts to the Lord. And whatsoever you doe in word or deed, doe all in the Name of the Lord Jesus, giving thanks to God and the Father by him, Colos. 3. 16, 17.*

---

L O N D O N,

Printed by A. M. for Tho. Underhill at the  
Bible in Woodstreet, 1649.



**T**He design aimed at in the composing of this Song, is to affect the soul with melting joies and thankfull mournings according to the nature of the Lords Supper. It is made publique to save the labour of o'ten transcribing it for the benefit of those for whose use it was particularly at first intended. Besides it is hoped other sincere Christians who may see it, if they make use thereof, may have cause to glorifie God in this weak, yet well-meant labour of the Composer thereof,

S. LANGLEY.



A N  
H Y M N E  
O R

Spiritual Song  
for the Communion of Saints  
in the Lords Supper.

(world,

Great God ! who mad'st & saved'st the

Our souls doe blesse thy Name :

Thy goodnes fills our hearts & mouths

Therefore we praile the same.

When we in *Adams* fall were dead,

Then did thy Merrey speak,

Those words of Life, *The Womans seed*

*The Serpents Head shall break.*

The lightsome Beams of freest grace,

To shine did now begin,

in stubborn Man; who sought not thee,

But pleaded for his sin.

With *bloud* of Bulls and other Beasts

Thy people first did see

rit in *red* Letters, darkly yet,

How they redeem'd should be.

5 But

- 5 But when *the fulnesse of that Time*  
Which thou decreed' it was come ;  
This Myſtery more plain was made  
By ſending of thy *Son*.
- 6 Thine *only Son*, Eternall God,  
Vail'd in our Nature came  
Into this world through *Virgins* womb  
To take away our ſhame.
- 7 Dear J E S U S, thou waſt circumciſ'de ;  
To circumciſe our Hearts :  
Baptized too ; that thou might'ſt waſh  
And cleanſe our inward parts.
- 8 Thoſe golden Rules, high Heavens Laws  
Great Maſter ! thou did'ſt teach ;  
And ſecrets of the *Goffel* rare  
In word and deeds did'ſt preach.
- 9 With humble hearts we thee adore,  
And all thy Precepts take :  
Begging thy ſtrength, that ſo we may  
None of thy ſtatutes break.
- 10 Our thought- full ſouls, Lord ! follow thee  
Unto thy Garden- ſweat :  
Thy ſcourgings, piercings, mocks we doe  
With joyfull grief repeat.
- 11 Thy prec'ous *Body* on the *Croſſe*,

Nail'd by our sins we see :  
We hear thee cry, *My God! My God!*  
*Hast thou forsaken me?*  
Thy *Bloud*, sweet *J E S U S*, thou hast shed  
For us who guilty were  
Of spilling it : At this thy *Board*  
These things to us appear.

3 Our hearts are hard, yet doe they break  
And mourn to see thee bleed :  
As *Peter* said ) Wee'l die with thee,  
Our sins their bloud shall speed.  
4 Our souls are fill'd with thy rich grace,  
Together with our shame :  
As our sins shew thy *Love* more great,  
So doth thy Love our blame.

5 We look on *CHRIST*, and grieve that we,  
Our *LOVE* have crucifi'de :  
Yet *weeping joy*, thankfull that he  
Would *Death* for us abide.

6 This *Testament* which thou hast left  
Here sealed with thy *Bloud*,  
O *R D*, we embrace, and like the Terms  
On which thou'lt make it good.

7 We hate those *curst pins* which pierce  
Thy *Feet* with both thy *Hands* :

We

We sin abhorre, seeing that it  
 Of thy *Death guilty* stands.  
 18 Our *Brethren* we will *love* in thee  
 Who out of *love* didst *die* :  
 Nor Grudges 'gainst our Neighbour shall  
 Within our Bosoms lie.

19 But still, *Dear LORD*, in all we say,  
 We wholly doe depend,  
 Upon the *fulnesse* of that Grace,  
 Thou hast and wilt us send.

20 Oh ! praise the *LORD*, ye Angels all  
 Who in Heav'n's Quier sing  
 All Creatures pay your *homage thanks*  
 To *Ransomed Zions KING*.

21 Our *tongues* and *lives* shall gladly speak  
 The *praises* of the *LORD* ;  
 All *flesh* to praise his *holy Name*  
 For ever shall accord.

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To fill up the remaining vacant pages, these following Hymns are added.

*Submission*

## *Submission.*

**W**Hat mean'st thou wandring Heart to  
 From Heavens order pettishly? (fly  
 thy trembling soul, and pause a while,  
 Fathers frowns lies vail'd a smile.  
 Hast thou not often said, thy God  
 much wiser is then thou? his rod  
 the ensign of his carefull grace?  
 Vrangle not then in any case.  
 That thy wish were granted still,  
 and thou had'st ever had thy will;  
 speak in experience: Do'st not know  
 mine hath seiz'd thee long ago?  
 this crosse-way, then hope, beleeeve;  
 thy God is plotting to relieve  
 and help thee though thou see'st not how;  
 adore the more, and to him bow;  
 thy distemper thou dost trust  
 thy Doctor, that he's skil'd and just,  
 and his prescribed loathsome draught  
 sinking sup'st off, though yet untaught  
 and ignorant what simples be  
 ingredients of it, or how he  
 his hidden learned plot doth lay  
 to take thy sickness's cause a way.

Oh!

Oh ! blush for shame then that thou hast  
Thy makers Love and skill deba'ft,  
Beneath a mortall's. Silly soul  
Learn these Repinings to controul.  
Doe not forget, thou hast resign'd  
Thy self unto thy Makers minde ;  
And dar'st such sacraledge commit  
Thy deed surrendred now to quit ?  
Think whither save to him canst run,  
And not for certain be undone ?  
Is not the world all sea ? What land  
Canst finde where one may safely stand ?  
To th' Ark again, fly with the Dove,  
Where only is thy Rest, thy love.  
Hope not the ship of thy self will  
Undrown'd can save thee ; if 't fulfill  
The same, thou run'st another way  
Then God hath sent thee ; he will lay  
Thy moving grave and living Tomb  
In *Jonah's* Whales vast roomy womb.  
God may destroy thee : True ; and so  
Cannot he, if thou from him go ?  
Return, Return, poor soul, for he  
Abounds in kindest courtesie ;  
Witnesse the wounds thy dearest dear  
In glory, glories still to bear ;  
Where *Didymus* might feel his love,  
His passions and compassions prove.

Sweet Lord, doe thou me wholly hide  
 In those holes of the Rock, thy side !  
 Where lying close I shall not fear  
 When all thy judgements do appear.  
 And still, my soul, consider if  
 Thy Sav'our was a man of grief;  
 Then grudge not that thy passage is  
 Chequer'd with sorrows like to his.

### *The Lords Prayer.*

**O**Ur Father, who in Heav'n dost sit,  
 Which Heaven is, 'cause thou in it :  
 Thy Name be hallow'd ! let each voice  
 And raised heart in thee rejoice !

Thy Kindome come !

Thy will be done !

By us below

As Angels doe,

Who winged wait above, that they

Thy nod may watch, and so obey !

Give us this day the bread we need !

Thy blessing only can us feed.

Forgive our Trespases as we

Forgive them who our Debtors be !

Lead us not on  
 Temptation!  
 But from all ill  
 Lord save us still!  
 For Kingdome, Power, Glory, all  
 Be thine now and for ever shall.

*Amen.*

**FINIS.**





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